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ANOTHER SORT OF WAR

A LITTLE more than a hundred years ago, well-to-do people lived, on the average, twice as long as the poor. In Leeds, in the year 1844, the well-to-do had an expectation of life of forty-four years, the poor only nineteen. For Liverpool the figures were thirty-five and fifteen.

These figures are taken from Mr. R. H. Tawney's book, *Equality*. He quotes figures also for Manchester for a date in our own times. The Medical Officer of Health of Manchester reported in the year 1927 that the death rate per thousand in residential districts was 10.5, in working-class districts it was 16.

Mr. Tawney comments that in the middle nineteenth century a class war was on in this country; some people died, other people remained alive. It was not the kind of class war later to be described and encouraged by Karl Marx but it was war enough in terms of death and survival.

This kind of war, although now mitigated—if not ended—in this country, is still taking place elsewhere. Millions must die unnecessarily from it every year in Asiatic countries. The scale of deaths in the wars of armies is small in comparison.

The Social Revolution

The ending of this social war in its most evil consequences in Britain was brought about by all classes. Human charity ended it and not the bloodshed of a civil war. Something of the utmost consequence was discovered in the social revolution which most elderly people, in part, have lived through. A communion of human unity was found that cut across class and found its meaning in the humanity of all persons. This unity is a real one in the sense that it is not a facade to protect privilege but a moral desire to end it.

Unitarians, particularly in the past, made a representative contribution to this. In a sense, they represented in themselves the new spiritual forces that attempted to end the evils. The humanism and the new religious insights of the latter part of the nineteenth century were particularly joined in them. The official Church, on the whole, had been complacent about the evils. And it should be noted now, when much is made of the supposed parallel between the decline of official Christianity and, say, the social evil of juvenile delinquency, that in the past official Christianity tended to do little enough about certain evils. Individual Christians have always been aware of social wrongs and have done much to end them, but the collective Church, in comparison with its protestations, has almost been silent. What did the Church say and do in the days when children choked themselves in sweeping

chimneys? What did the Archbishop of Canterbury of the day officially do about it? The greatest social revolution of all time, the sudden mitigation of a class war that had been taking place in one form or another for many centuries, was brought about by a union of new, sensitive humanism combined with a new religious perception. Men did good in a new way because they realised religion in a new way. The crust of an ancient religion was broken not only by forces inherent within itself, but by new forces perceived by men courageous enough to recognise new truths outside the Church. The Unitarians of the past combined these different forces in themselves. They took part in a mighty drama of social living because they discovered the new drama of their own religion within it.

A War that is Ended

That drama in its past form is ended. To some extent the war to end social war has been won. At least a new basis of human charity has been established that makes social antagonisms of the present and future comprehensible. But religion cannot be religion unless it is engaged in some mighty drama. Unitarians in the past fought for truth and were engaged in the mighty enterprise of giving that truth flesh and form around them. As Principal Holt points out in an article in this issue, they did not fight for human values, such as liberty and tolerance, for their own sakes, but because they knew that liberty and tolerance were the condition of other greater experiences. Those experiences were to be found in the discovery of the nature of God, and the incarnation of his nature in the world around them. That was the drama of their religion. God was discovered by them in a new way, and because of the way in which they discovered him they were impelled to action of a certain sort. They were alive because they were engaged within the drama of life.

That, precisely, is the challenge before modern Unitarians and those who think as they do. To assume that, in the first place, the drama of the discovery of God is over, is to assume that the past hundred years have nothing to teach in the range of religious experience. There is much to learn, indeed everything to learn, from the fact that the living God has been incarnated in a new way in human life and thought. Man is man, and darkness as ever is mingled with light, but light there is for those who will see it, and light there can be for those who in integrity and truth reach after new visions.

THE STRENGTH AND WEAKNESS OF UNITARIANS

By Raymond V. Holt

UNITARIANS have done much to enrich the religious life of their countrymen and have made contributions of great value to theology. It is significant that at the time they were making this contribution, they were also pioneers in the necessary social changes of their time.

Their strength lay in their belief in freedom, reason and tolerance. Dr. Wilbur has rightly singled out freedom, reason and tolerance as the special characteristics of Unitarianism. Freedom, reason and tolerance are more needed in the world today than ever because the power of the dictators, the irrationalists and the intolerants is greater than ever and may bring about the downfall of civilisation.

Yet freedom, reason and tolerance no longer move men as they once did. Why is this? The answer will reveal the cause of our weakness and of our failure to help people in the way our tradition should make possible.

To our ancestors, freedom, reason and tolerance were the expressions of a profound faith in God and man. They have tended to become ends in themselves. Anything that becomes an end in itself is doomed to deterioration and decay. For there is only one end and that is God with whom we live and move and have our being. When reason, freedom and tolerance become ends in themselves divorced from their source in religious experience and belief, they become superficial and even negative.

Freedom comes to be regarded as freedom *from* something—freedom to do what you want without regard to other people's freedom. Our forefathers demanded freedom *for* a purpose—to seek truth without restraint and to act upon such truth as they had discovered. They were convinced that "the Lord had yet more light and truth to break forth from his Word."

Experience and Reason

Tolerance is now often disparaged on the ground that only when people do not care greatly for any cause are they tolerant. Sometimes this is true. But real tolerance does not arise out of indifference or doubt. It is positive, not negative. The word is unfortunate. Tolerance does not mean just enduring and putting up with views that you dislike. Positive tolerance is the attempt to understand other points of view. It has been described as the recognition of the unrealised possibilities of truth. It is based on the belief that to every man has been given some manifestation of the spirit for the common good. And woe unto men if they quench the faintest spark.

Reason has become the name for something dry, arid and superficial. Once again the term is unfortunate. The term mind would be better and critical creative imagination is the highest form of mind. We tend to think of the use of reason as a process of logical deduction from some single point assumed to exist by itself. But experience must always precede the use of reason and the deeper and richer the experience the greater the contribution that reason may make. Reason is not arguing from single points. There are no such single points in the universe. The function of reason is to help men to see life as a coherent whole, to see the patterns of life by relating together different aspects of experience and seeing them all as part of the seamless web of life. (See my article "The New Rationalism" in "Faith and Freedom" No. 1 and reprinted in "Voices and Liberalism: 2," The Beacon Press, Boston.)

Conscience and Soul

Early Unitarians shared the belief of all Protestants in the authority of the Bible, but they wished to apply their principles of freedom, reason and tolerance to its interpretation. The Word from which more light and truth was to be

expected was the Word of God. In course of time this was extended to cover the whole range of life. Martineau made the great advance when he recognised as the ultimate authority the conscience, soul and mind of man—an inner not an external authority. This discovery was a tremendous release but in course of time it also became superficial and even negative. The conscience, soul and mind of man are, indeed, the ultimate authority but they are not infallible, and they do not function automatically. The mind of man can make mistakes. The conscience even of good men can err and we know only too well the soul of men can be starved. Too often the inner authority has been identified with anything we happen to want or believe or think and when whatever we happen to want, believe or think is regarded as infallible, the last stage is worse than the first. The more we rely on the inner authority, the more necessary it is to take the necessary steps to keep the conscience sensitive, the mind alert and the soul alive. And that is the function of churches. The greatest weakness of Unitarians, perhaps, is their lack of any vital, living, compelling conception of the Church, and this lack is due, in the main, to the distortion of the nature of the inner authority.

When our belief in freedom, reason and tolerance became superficial and negative our strength became our weakness and that is why freedom, reason and tolerance have ceased to move men. Freedom, reason and tolerance will only move men when they are rooted in the very depths of our experience of reality.

We need a fourfold revival—a religious revival—a theological revival and a revival of the sense of individual and social responsibility and the last three will spring out of the first.

A New Theology

Religion is not theology but every religious experience seeks expression in a theology or it remains wishful thinking and powerless. Above all, today a new theology is needed. People are being torn asunder in the depths of their being because they feel the necessity for religion but they have been taught to believe that religion is not insight into ultimate reality, only wishful thinking. They believe that the inner experience of their own souls cannot be reconciled with man's knowledge of the external universe and therefore must be false because it is the same God who is creating the universe who is active in our own souls. Hence the need for a new cosmology. And the time is ripe for it. Both religious men and scientists must agree that behind all the manifestations of life is one life. "If the whole has no meaning, the part has no meaning." Religion is the response of the whole being of man to the whole being of God, the ultimately Real. The religious revival must be rooted in this sense of the oneness of all life.

In times past, the recognition of this oneness has often led to a pure monism which has left no real place for the personality of man or of God. Now we are beginning to see reality as a process—as dynamic, not as static and of human beings as taking part in that process.

A Faith

Briefly I would sum up my faith in these words.

I believe in the Living God; ever creating life more abundant, ever revealing Himself to those who are ready to seek Him with all their heart and soul and mind; ever inspiring and strengthening those who are prepared to use all their powers of body, soul and mind in his service and ever suffering in all the sufferings of the creatures He has made. I believe in men whose true nature it is to become children of God when they become willing instruments of His purposes and finding in His service freedom, joy and peace.

"As many as are led by the Spirit of God, these are the sons of God. You have not received the spirit of bondage again, inspiring you with fear; you have received the spirit of adoption. And when we cry 'Our Father!' it is this spirit bearing witness with our spirits that we are the children of God: and if children, then heirs—heirs of God and joint-heirs with Christ, if indeed we share his suffering that we may also share his glory."

COMMENT

Thrift and The Welfare State

THE report of the Soldiers', Sailors' and Airmen's Families Association has had a good deal to say on the decay of thrift. Whilst acknowledging the material and psychological benefits of the welfare state, it asserted that in some cases social security was discouraging self-reliance and thrift. The general standard of living has risen to such an extent that many articles that in 1939 were regarded as luxuries, are now regarded as necessities. The result is that it has become the rule rather than the exception for families to live up to the limits of their income, even where that is not necessary. Much of the financial trouble to people in the low income groups arises because of their tendency to enter into hire-purchase commitments out of all proportion to their income. The necessity for thrift, however, still persists, for no one could claim that the unemployment and old age benefits of National Insurance are adequate to secure a reasonably high standard of living, and the rapid increase of the proportion of the aged in our population rules out any great increase in the present standard. Thrift is still necessary in order to fill the gap between welfare benefits and the normal standard of living when for some reason or other earning power is impaired or removed. Thrift is not an outmoded virtue, but is an essential element in a progressive society.

A Unitarian Outpost

I was very pleased to see, a few days ago, a copy of the Calendar of the Free Protestant Unitarian Church at Capetown, which is bearing witness to Unitarian faith in a difficult situation. One item seemed worthy of the attention of British congregations—the announcement of Confirmation classes to be held by the Minister, the Rev. Magnus Ratter. Our *Book of Occasional Services* provides a Service of Dedication to Membership of the Church, and in many churches this is used very effectively; but elsewhere, I fear, membership of the Church is very haphazard, and little is done to emphasise either the fact or the privileges attaching to it. Membership by formal admission after due preparation for it in the way shown by the Capetown Church is the ideal for all of us.

Another paragraph that is worth calling your attention to refers to the name of the congregation:

"Our Name.—People like to be called by their name: it is precious to them. So is ours to us: moreover, it is expressive of our faith. *Free* tells that we are not controlled by Government or Synod. It makes clear that, in our church, everyman is free to think for himself in Religion. *Protestant* is our mother's name: we follow from Luther, part of the vast movement of the human spirit that broke from Catholic Domination. *Unitarian* is our father's name—as ancient a family in the Christian tradition as can be found. We derive our spirit from Arius, who said that God was greater than Jesus. *Church* shows that we are a fellowship who worship God: not in the hope of moving His goodwill toward us, which is ever constant, but because, in fellowship together, we help each other to become kindlier women, better men."

Christmas Omens and New Year Resolutions

As I sat down to write this while waiting for Christmas dinner to be served, the door-bell rang and I was faced with those least welcome of Christmas greetings, two cards from friends to whom I had omitted to send cards. There is, indeed, a great deal to be said for the injunction—"Post early!"

Early this morning I heard the jubilation of the children next door when they inspected the contents of their Christmas stockings, and it brought back memories of similar experiences. Those memories, however, were not always wholly pleasant: there was always an undercurrent of anxiety—had we deserved any presents this Christmas? I have just been reading about the Christmas customs in Switzerland, where, apparently Father Christmas is accompanied on his visits by an attendant demon who carries a birch in one hand, and two sacks over his shoulder one full of presents, the other empty, for the bodies of children who have been naughty during the year. The demon presents a list of charges against such children, who escape being punished only through promising to be good for the succeeding year. The gifts are then distributed to all

the children by Father Christmas himself. I don't know whether my father and mother had heard of the way in which Christmas is thus used to inculcate good behaviour in Swiss children, but one Christmas my sister and I got curiously-written letters on dark shiny paper, from Father Christmas, informing us that he had been watching us during the year and had been so shocked by our bad behaviour that he had decided that unless we behaved ourselves we would get nothing next year. At first we were duly impressed, but soon became so proud of the unique distinction of getting such a letter, that so far from being regarded with shame, it was exhibited on every possible occasion. On the whole, however, the letters for the next two or three years did reinforce our good resolutions for the New Year.

Commentator.

REFLECTIONS ON LIVING

I. BLAME

By Robert Raible

(The Rev. Robert Raible is the minister of the First Unitarian Church, Dallas, Texas, U.S.A.)

GOD blamed Eve for eating the forbidden fruit. Men have blamed each other ever since. We all blame, all of the time. Far commoner than positive emotions such as affection and devotion, are our expression of the negative emotions such as rage and fear and frustration. And the commonest of them all, is blame.

We blame daily. We blame our parents, our husbands and wives, our children. We blame our friends, our employers, our employees. We blame the government, the weather, the war, the times. Often we blame God. Especially in times of disaster or death, we blame God. We blame nearly everyone and everything. And whether we know it or not: most of all, we blame ourselves.

Affecting us as blame does, it behoves us to have some understanding of its cause, of what it does to us, of what we can do about it, and of how we can use it, instead of allowing it to use us. For we can use it to our advantage in achieving growth, and in approaching the more adult personal maturity which we all want to move towards, although we know that we shall never arrive at complete maturity.

Once we had idealised dreams about ourselves. Where are they now? We want these yearnings reawakened. We want security: not the security of external authoritarianism, or of jobs and money and status; but the inner security of being masters of ourselves and of progressing toward realisable dreams. That inner security is the only real security that any of us can ever have. We hunger for it, and we lose it frequently because of our tendency to blame both others and ourselves.

One of the deep tragedies, hidden far down within the subconscious of almost everyone, is the inability of a person to make a satisfactory life for himself within her personal limitations. Every youngster in the United States is taught

WITHIN MY LIFE

*The more I with life and mind enter into your infinity
Nowhere do I find any sorrow or death or separation,
Death assumes its emptiness*

misery its fathomless depth

*When I turn away from you
and encircle myself.*

*O the One the All at your feet everything exists
It is only my fear of loss*

and I weep over it day and night.

*The sadness of heart, the heavy burden of troubles
Vanish into Oneness in a twinkling*

If I place Your reality within my life.

TAGORE.

(Translated by J. N. Sct.)

that he can be President. He is constantly told that he can be rich, or that he can become a great executive or a great writer or great in some other field of his choice. Every girl expects to marry a prince charming, with all the virtues and none of the vices of other men; or to marry a man with plenty of money, or with an important job; or to make a name for herself in the field of her interest, so that she will have status and prestige and social position.

Little by little, however, each of us discovers that these dreams can never be and that his life is destined to be lived largely within the area of the humdrum and the prosaic. A woman told me recently that when her boys were little she used to pray that one of them might be President. Now that they are nearly grown, she said her greatest hope is that they might remain outside of the penitentiary. I do not know what her sons have learned; but she has learned a great deal, which has made her a maturer adult and a better adjusted mother. For she has learned their limitations; has learned to co-operate with the inevitable; has learned not to blame fate or God or herself. Fortunate is the person who learns his limitations and admits them to himself.

I know several men, each of whom thinks that he is going to write the great American novel. (There must be hundreds of such would-be authors in the country.) They will never write anything worth reading for they do not even understand themselves, much less do they have the understanding of others which is a prerequisite for any writing. So it is not surprising that they are neurotics, since they have set standards for themselves which they are incapable of achieving. They unconsciously and bitterly blame themselves for their failures. But they are unable to admit their personal failures to themselves, so by a process of transference, they blame their wives, their lack of free time, the publishers. They blame everyone, except themselves. Deeply and genuinely blaming themselves, but unable to admit to themselves their own incompetence, they go through life blaming others: masochistic, embittered, neurotic.

When we hear someone constantly blaming everyone and everything, or when we find ourselves falling into this habit so that we become almost compulsive about it, we should recognise how blame is serving us as a danger signal and we should realise that, possibly, the underlying cause is that we hate ourselves and so blame ourselves, unconsciously. But being unable to admit to ourselves our own limitations, we purge ourselves by blaming others.

"THE CAT CLIMBS"

By F. W. M. Quigley

I SERVED myself a cup of tea and looked around for a table. I chose one at which sat two men, one of whom I vaguely recognised as a lift attendant from the big store opposite—a clean-shaven elderly man with a hearing aid. About this man there was an arresting quality hard to define which I had noticed before—a kind of joyousness, in no way boisterous but sympathetic, and this I think drew me to his table.

The two men were talking as I settled down in my chair: well the other man was not exactly talking, he was listening, a little fat man with a sly appreciative smile.

"How well can you hear with that?" I asked, intruding on the conversation.

"I can hear what the cashier is saying at the end of the service counter, in spite of the clatter of crockery," said the lift attendant.

"That's more than I can do," I commented. "It must be an improvement on ordinary hearing—it must increase one's range."

"I would not be surprised if that is so," said the lift attendant, "but it does more than that—I'll tell you what it did for one person . . ." and then he began the story of the Depressed Man.

"About six of us," he said, "were in a consulting room together to have their fitted, and one of us, one of these six men, was a terribly depressed sort. From the look of him we thought he might take his life at any moment. He had not been able to hear for three years and was the kind of man who

loved music—I mean great stuff—and so there was an enormous emptiness in his living.

"The doctor who was fitting the aids to us looked around shrewdly and whom should he choose to be the first to be fitted but the depressed man. After he fixed the instrument to him he stood away and holding an envelope to his mouth so that we could not read his lips, said 'The cat climbs up the tree! The cat climbs up the tree!'—he said it twice.

"We were all looking at the depressed man; we could not hear but we could see that something wonderful was happening—a kind of astonishment dawned, the lines eased and the ghost of a smile appeared. 'Repeat what I said,' said the doctor, still holding the envelope to his lips. 'The cat climbs up the tree,' said the depressed man, listening to his own voice for the first time in three years!

"The doctor moved away further—to the end of the room and put the envelope again to his lips. 'The tie I am wearing goes well with my suit,' he said, 'the tie I am wearing goes well with my suit.' 'Indeed it does, sir,' said the depressed man, jumping to his feet with excitement, 'it goes perfectly and so does this aid. I can hear every word, every word, it's a miracle!'

"It was a miracle," said the lift attendant seriously, "and we saw it happening before our eyes. In that moment he became a new man: he had a new life—a new world ahead of him!"

How swiftly the whole aspect of life can change for a man in this century, I thought. And what was it that had made his telling of the story so vivid and compelling? I felt it was more than its authenticity—it was a kind of gratitude. He had not boasted about hearing aids but had let you know what a difference it made to be able to hear again, so that you began to feel how lucky you were to have all your senses intact.

With regret that we should so swiftly lose him, I saw him glance at the clock and reach for his hat. "I've got to get back to the shop," he said. "Cheerio!" and with a shy but radiant smile he moved towards the door.

"What a nice fellow!" I said to the little fat man.

"He is so!" he confirmed. "It is not often you meet a nice man like that. I know him well—we often talk. Did you notice anything odd about that story he told us?"

"No," I said, puzzled.

"Well," said the fat man, "how do you think he knew exactly what the doctor was saying to the depressed man about the cat climbing the tree and the tie going well with the suit, for he like all the others was deaf and the doctor's lips were covered?"

"Well, I can't believe he made it up," I said. "It sounded the real thing to me."

"You're right!" said the fat man. "It was the real thing: he did hear what the doctor was saying—the exact words—because he himself was the depressed man, the man with the hearing aid. Our friend who has just left us was the man who was thinking of taking his own life!"

"Of course!" I said, dismayed at my own obtuseness. "I should have spotted that."

"And do you know what he does every evening after work?" added the fat man with a throaty chuckle. "He goes to all the big orchestral concerts—at the Wigmore Hall, the Albert Hall, the Festival Hall."

He does more, I thought, for he has recovered what gave his life meaning, he carries his music with him wherever he goes!

Academy Cinema, Oxford Street

The Secret Game, a French film with English sub-titles, was the winner of the Grand Award in Venice, in 1952. It was also shown at the Edinburgh Festival. Rarely does one see a film so deserving of an important award, or one that holds one so spellbound from beginning to end. To recount the bare facts of the story might possibly discourage people from seeing it, for it is bizarre, and fact for fact, humorous, yet the director has produced a film with a good deal of humour in it, although it has a tragic theme. The two children who act in it are just perfect in their parts, without distracting from the excellence of the professional players, and the delicate imagination of the children, interwoven with the lines of the crude but kindly peasants around them, creates a poignancy not easily forgotten.

R.L.

SOCIAL SERVICE SUPPLEMENT

"A SENSE OF BELONGING"

INTRODUCTION

IT IS SAID that some of the challenging problems of contemporary society have their origin in the fact that men and women lack a sense of belonging.

This is revealed in a number of ways. In industry, it is shown in large scale industrial establishments where the worker seldom comes into contact with his principals, where consultation between management and employees is rare, and where the worker feels he is just a cog in a vast impersonal machine.

In community life it is reflected in the fact that local citizens take little interest in what goes on at the town hall, know nothing about their municipal representatives who serve on council committees, and have only a very inadequate idea of the many services for which the municipality is responsible.

In the field of personal relationships, it is shown again and again in problems of juvenile delinquency that come before the Courts: as well as in many cases of neurosis and psychological sickness with which the medical profession has to deal.

It is with this theme—a sense of belonging—that the major articles in this Social Service Supplement are concerned. There are three contributors.

Mrs. L. M. Crosskey, who is a member of the Birmingham Corporation, tells of experiments carried out in new housing estates in that midland city in the endeavour to develop a real spirit of community.

Dr. Elsa Walters, who is associated with the Froebel Educational Institute, treats the subject from the point of view of an educationalist, and shows how schools can help to prepare the young for their life in society.

Dr. R. W. Wilde, minister of Mill Hill Chapel, Leeds, deals with the subject from the point of view of a psychologist and contends that the first and fundamental truth about our individual lives is the indispensability of love in every human being.

The committee of the Union for Social Service—the Social Service Department of the General Assembly of Unitarian and Free Christian Churches—in arranging for the publication of these three articles, by Unitarians who are specialists in their respective fields, hopes they will prove useful for study by church discussion groups.

I. THE PSYCHOLOGIST

PERSONAL WELL-BEING AND THE NEED FOR COMMUNITY

By R. W. WILDE

THE Book of Genesis pictures God as brooding over the first of His human creation, in the very beginning of human time, and saying: "It is not good that the man should be alone."

And ordinary experience and common sense suggest that the individual who is largely out of touch with his fellows, walking, like Kipling's cat, alone, tends to be more than a little "queer," twisted and eccentric. Human personalities do not develop naturally and healthily in isolation. Solitary confinement is still one of the cruelest of punishments. Loneliness

is hard to bear: our pleasures are enhanced by being shared, for who would wish to watch a football match alone, or be the sole spectator in a theatre?

To such testimonies of common sense modern psychology has added its own expert and experimental evidence. It has revealed that neurosis, psychological sickness, is nearly always the outcome of a frustration (in some form or other) of love, a denial of satisfying human relationships. Juvenile delinquency—that growing social problem—has been found to rest back on various factors; but none is more frequent nor more widespread than this of a broken love relationship, the sense of being unwanted, unvalued, and unloved, that is, emotionally isolated. In industry it is becoming generally recognised that morale is at least as important as machines and materials. "Experiments show," writes Mr. W. J. H. Sprott in a recent work on Social Psychology, "that harmonious relationships in a factory have more effect on output than improvement in physical conditions. This seems not only because of the diminution of the likelihood of friction . . . but because of the positive presence of a satisfying milieu."

But it is especially in the fields of psycho-therapy and psycho-pathology that light has been thrown upon the need for human sociality, the necessity for establishing harmonious relationships, as a condition for human happiness, health, and well-being. Here the evidence is massive, cumulative, and unanimous.

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Freud, for whom "sex" is the keyword in psychological interpretation, expressly states: "The nucleus of what we mean by love is sexual love. . . . But we do not separate from this on the one hand self-love, and on the other, love for parents and children, friendship, and love for humanity in general." So imperative is the individual's need for love and its harmonious inter-relationships that "people fall ill of a neurosis when the possibility of satisfaction for the libido (i.e., love-impulse) is denied to them . . . and their symptoms are actually substitutes for the missing satisfaction." "Every psycho-analysis," he says, "is an attempt to set free repressed love which has found a miserable compromise outlet in a symptom."

Adler, whose psychology is sometimes described as being the apotheosis of the Power impulse, is no less insistent on the fact of human sociality, and its decisive influence for good or ill upon the individual. "We cannot," he says, "escape from the net of our relatedness. Our sole safety is to assume the logic of our communal existence upon this planet as an ultimate and absolute truth." And Professor C. G. Jung, the profoundest thinker of the three, roundly declares that wholeness and maturity of personality demands the sacrifice of the infantile (i.e., the self-directed) self "through a complete devotion to life, in which all the libido . . . must be brought into human contact."

Ian Suttie, whose work is still too little known and appreciated even by psychologists, saw the supreme factor in psychological treatment as the offering of friendship by the therapist to his patient, whereby "little by little suspicion and anger is dispelled. . . . At last the patient is convinced that love is unconditional, and with the passing of anxiety, resentment is appeased. He has found security through the rapport with a physician who displays the ideal parental qualities, tolerance without moral weakness, equanimity without indifference of self-isolation, firmness without punishment. The patient is now free to pursue his social development . . . to the fellowship level."

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Such, then, are the findings of modern psychology, and in particular of modern psycho-pathology. Yet who can doubt that there are many factors in modern life that tend to thwart the altruistic and loving impulses of the individual. Suttie speaks about "the taboo on tenderness" that operates, among some social classes, even within the family circle. Modern large-scale industry, with its inevitable impersonalism, tends to reduce the stature of the human personality, and to make men feel unvalued and unimportant; whilst our modern massive human conglomerations, in the shape of western national societies, and the increasing urbanisation of life, whereby the old-time simple contacts of village and small-town life are lost, oppress the individual through a sense of futility, powerlessness, and insignificance.

No small part of our modern malaise is due to the frustration of man's altruistic impulses, to institutions and usages that are essentially a denial of fellowship, men's fear that they are as driftwood upon an ocean whose tides and currents they are powerless to comprehend or control, victims of vast and impersonal forces that, in their operation, depreciate and deny personality and rob the individual of human worth and significance.

It simply is not true, as the Marxists would have it, that man is an economic animal, motivated wholly, or even mainly, by materialistic and economic considerations. Many a man will leave a job to take one at a lower wage level, if only the general conditions and atmosphere of the new situation are more congenial than the old. Dr. Ferdynand Zweig (in "The British Worker") says that with many people the standard of life is largely traditional, "in the sense that some men are not only unwilling to acquire new needs and wants, but are also opposed to any effort to earn more." But the need for a sense of personal value, of "belonging," of friendly relationships, a square deal, and a humane and human "boss" or supervisor—these are never abrogated or outgrown. In the last resort, fulfilment means the sense of feeling, and of being recognised as, human.

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Consciously or unconsciously men need and crave for love; and love implies fellowship, togetherness, belonging. "Our inter-dependence," as Joshua Loth Liebman puts it, "is not a matter of religious idealism. It is the most encompassing fact of human reality. The first and fundamental truth about our individual lives is the indispensability of love to every human being. By 'love' I mean relatedness to some treasured group or person, the feeling of belongingness to a larger whole and of being of value to other men."

The modern social reformer would do well to pay full heed to these psychic factors and their urgent claims upon life.

II. THE EDUCATIONALIST

"A SENSE OF BELONGING." THE PART PLAYED BY EDUCATION

By Elan H. Walters

WHEN a baby is born, he leaves an environment to which he belongs more truly, in a sense, than he can ever belong again. He faces life in a world which makes constant demands, where he must breathe and eat and move for himself, learn to control his own limbs and senses, adjust to the demands of the material world and the still greater demands of the people among whom he is to live. All this only seems worth while if the baby finds, as most babies do, a mother who wants him and warms him and feeds him and loves him. If he no longer belongs to her in the old way, he has a sense of belonging in a new and more wonderful way, which grows and develops as he grows and develops. The importance of this early mother-child relationship has come to be recognised as fundamental to all later problems of character and personality, for on it depends the ability to form all other relationships, in the family, the school, or the community.

The loved and wanted baby, belonging to his mother and

she to him, gradually finds himself belonging also to other people, his family. Here he has his own definite place among adults and other children, his own name, his own possessions, his own times and routines. As he grows he finds new and different relationships, he belongs to his Grandma in a different way from the way he belongs to his father, or to baby brother; but always he is himself, with his own particular value in the family.

Having become established as a member of his first society, the little child becomes ready for the first step out to a wider sphere, the world of school. Here begins the long period of transition from the shelter of home, to the independent life of the adult worker, and the success with which this is accomplished depends very largely on the knowledge and understanding, as well as on the right feeling, of his teachers. They must realise that early school life is not, and must not be, a substitute for home and family, nor should it be an abrupt plunging into society with need for rapid and complete adjustment. School is, rather, a bridge from one to the other. Graham Wallace speaks of the teacher's function as that of a lighthouse, to show the way to safety, not as a lifeboat to carry the child across with no effort on his part.

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If a child is to be helped to become a socially mature person, taking his place as a member of society, giving and receiving recognition and responsibility, one important principle must be kept in mind during his training, and that is that such training must be appropriate to each stage of development as it is reached. What he needs at five years old is very different from what he needed at five months, and it is still more different at eight and at fourteen. To expect what is not appropriate to his particular stage, or to neglect to give opportunities which are, is to lead to the danger of social retardation or maladjustment, or in very extreme cases, to neurosis or delinquency.

The experiences and opportunities by which a child becomes socially mature are twofold: first, the living with and learning from his contemporaries, and secondly being led to understanding and awareness of the world outside school and its relationships to him. These two aspects exist side by side, and the teacher must see that the needs of both are satisfied. A child coming to school for the first time should find an atmosphere as secure and welcoming as that it has just left.

The traditional school, where children sat immobilised in rigid rows, where high windows and drab walls gave no hint that life could be beautiful, where a teacher stood in front reigning supreme with ruler or pointer, certainly did little to reassure a child that life had much to offer. Today the young entrant comes usually to a pleasant room with little chairs and tables arranged in informal groups, where there are flowers and low-hung pictures, an aquarium and pets. Low cupboards and shelves hold materials and apparatus which the children can get for themselves, there is a play-house, a sand-tray, water and paint and, whenever possible, a garden. The teacher is down among the children, guiding and helping them when needed, and with all this to reassure a child that he is still in a world that loves and wants him, he is free to go forward with what is most important at this stage, his social development. For this there must be some degree of freedom, so that children can adjust to and learn from each other.

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The formal school where children were forbidden to move or speak, and even more sternly forbidden to help each other, gave little opportunity for practicing the social virtues. In the best modern schools, for part of the day at least, children are free to move about, to play alone or in groups, and so they learn to share and take turns, to exchange ideas, to give and receive criticism, to help or be helped, to differ and agree. In this way they learn to belong to their own society through the experience of being part of it, and through the impact of other personalities.

Gradually, too, the children are led to awareness of life outside school, and their play reflects this and helps to assimilate

late it. They make a shop where they buy and sell; they make a bus and sell tickets for rides; they go on expeditions to watch trains go by or to see a barge being loaded or a cow being milked. The postman and policeman and baker become people whom they know and whose work they respect; a wise teacher uses any day-to-day experience to widen the children's understanding of the people who live and work around them.

From seven or eight years old, with the right experience behind them, children are working and playing more in groups than as individuals, they are beginning to learn how to organise themselves, sometimes to lead and sometimes to follow. School methods should further this development, and where they do, one may find a class of eight- or nine-year olds working in half a dozen groups, all busily engaged on different parts of the same project. Another class may be running its own magazine, and the various "editorial boards" are sorting and arranging the material for their various sections, while others are writing news, making illustrations, attending to all the other departments of their job. Groups of children in an arithmetic class may be measuring different parts of the school, putting their results together to form a plan of the whole, and there they have material, to which they have all contributed, for learning area, scale, map-making, etc. There is less informal freedom now than when they were younger, there is more co-operation, the teacher is more of a guide and leader, and work is more systematic. "Juniors" are beginning to take some responsibility for their own materials, and for planning some of their work. They are a further step on towards social living, for they are learning how to belong to a group of their contemporaries, and to discover how much richer life can be, and how much more can be accomplished, when people work together.

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At the same time, the junior's awareness of the wider society to which he also belongs is developing too. It is an awareness largely motivated by curiosity, which now leads far beyond his own immediate experience. He has known the train and the postman for a long time, now he is interested in where trains go to, in railway maps and shunting yards, or in postal systems and different means of communication. So his curiosity, satisfied by skilled teaching, takes him out into the world to distant lands, to far-off times, and the gateways of science and history and literature and the arts are beginning to open. These are no longer school subjects, to be learnt from books, but by our best modern methods children are led to explore the field of knowledge through their own activity and experience, so there is an ever widening world to which they may belong.

The secondary stage of education leads on to adulthood, and here the older children must experience a way of life more and more closely approximating to the world they are to live in. Groups, clubs and societies are more seriously organised, the part played by each member more clearly defined, and responsibilities are more real. The secretary of the games club must get his fixture lists made out so the dates do not clash, the tea committee must see that supplies are ordered in advance and in sufficient quantity, and the editors of the school magazine may have to negotiate with printers and advertisers. Older children may be responsible for the behaviour of the younger ones, and for a good deal of school life and organisation. The guidance and experience of teachers, and of school tradition, are there in the background so the young people can extend their experience within the protection of the school community, they can make mistakes without the results being too devastating.

And the world outside school is becoming nearer and nearer, and what is learnt should, in part at least, be directly related to it. Older children will listen to a lecture from an engineer or a hospital matron, not just to satisfy a lively curiosity as a junior would do, but because these are real jobs which some of them may choose. They may stage an election, complete with ballot boxes and voting booths, because voting is something they themselves will do.

If, in these ways, the school has played its part, a young person has, for many years, been preparing for his life as a member of his society by direct experience in living, according to his stage of development. At three he learned what happened when he took the spade that someone else was using, at eight he learned to work with others of his gang to build a rabbit hutch, at fifteen he sat on a committee to plan the programme for the school concert. At each stage he learnt to belong to his society by living in it, not by learning about it. At each stage, too, he has become more and more aware of the society outside of school, of its relation to him and his part in it. When school life is ended, therefore, he should be as ready for the new experience which lies before him as he was when years ago, a loving home sent him out to the new world of school. Education at its best, then, is not so much preparation for life in the future, it is participation in life here and now.

III. THE COUNCILLOR THE LOCAL COMMUNITY

By E. M. Crosskey

THERE is a post-war housing estate in the ward I represent, made up of flats and maisonettes, and surrounded by the original "by-law" property characteristic of the neighbourhood. "Now there," said the Probation Officer, "there has been hardly any wave of juvenile delinquency, such as we expect to get on a new estate. It goes up sharply, and then settles down as the people get used to the place. Here it has hardly happened."

"Would that be because they are among familiar streets, or because their old homes are only just over the railway, or are Duddeston people just naturally law abiding?" I asked.

"You can search me," said he, "but probably they feel unconsciously that they belong among these familiar surroundings."

"Familiar surroundings" may be the answer, but no local authority can build many of its new estates among the older districts, and some way of making the new places less strange and more home-like must be found.

When Birmingham began to build its first municipal housing estates after 1918, no provision was made for halls where the people could meet and carry on the many activities which they had enjoyed in their old homes. The need was for houses, and great as that need was, the need for some meeting place outside the home was not recognised. The example set by Bournville was unfortunately ignored, and the people were merely decanted from one area to another and left to get on with it. Their need for some centre was so obvious that a branch of the Birmingham Settlement was established on one estate, and community centres were founded here and there by voluntary effort.

As time went on, and these centres proved their worth, the city began to provide them, and plans for any new estate now always include provision for a community centre, as well as all the other necessary buildings, schools, shops, and so forth, according to the size of the place.

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Even when all has been considered and arranged for, it is impossible to create a community spirit, "a sense of belonging" in a new neighbourhood, as fast as the houses are built and the people move into them. They come mostly from a congested district, crowded together under bad conditions, often in one or two rooms, sharing a store and an outside lavatory, and a bathroom seldom. Bad as the old district is, it has had an established life of its own for several generations, the courts and the back-to-back houses are crowded and familiar, and there may be as many as seventy clubs or organisations catering for all ages and interests, with a pub or a shop always round the corner.

The new tenants find themselves in a brand new house with a patch of rough ground that has to be made into a

garden, on a bleak new road, perhaps half a mile from shops and pub. They have lost the close friendly life of the court, and the new neighbourhood spirit has to be created by themselves. Within a year or so the energetic have dug up and hurled out as much of the contractor's rubbish as they can, and made a neat attractive garden, but many have not the enthusiasm, the time, or the strength. These do not adapt themselves to the strange conditions so successfully. Newly planted trees and shrubs may have to take it in consequence.

I have in mind a spinney, once a very pleasant little place, then built round and finally almost destroyed by the local lads. The children enjoyed endless games in the dell, and up and down the hollows, but older boys mauled, tore or cut down the trees, until the spinney became a sorry derelict. The authorities then proposed to tip it up, level it off, and lay a flat bed of cement over the corpse. I begged for the chance to try an experiment which had succeeded elsewhere, at Lancaster and Walsall in particular.

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At Lancaster a small site between two railways had been filled with pre-fabs, and laid out with grass, shrubs and flowering trees. The housing manager, being an astute lady, had enlisted the sympathy of the Education Department and the Parks, and had arranged for each child on the estate to plant a tree or shrub. Needless to say, the Parks Department had the holes dug, and applied the final heavy boot heel to steady the ground, but each child had its name inscribed on a label tied to the tree it had helped to plant, and even the little ones brought their toy spades to pat the earth flat.

The civic authorities graced the scene, and a good time was had by one and all, including the shrubs, for no hooligan hand wrenched off their branches or cut them down for bonfires. True, a nameless savage from over the railway who had not been invited to the ceremony because he was not a resident, and space was severely limited, dashed through, hoicking out a small rhododendron on his way. The youthful planter, aged three, wept for 24 hours, and the rhododendron suffered from shock for some weeks, but that was, I believe, the only contre-temps.

At Walsall, a new estate, built in most unpromising surroundings, was beautified with almond trees, not planted by the children, but each named after the child in the house behind it. A gardeners' club forms a friendly centre for the community.

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One answer to the question of how to give people a sense of belonging in a new estate, to create in fact in a few years what has grown up in our villages over the centuries, is to catch the inhabitants as young as you can and give them literally a stake in the country.

To go back to our derelict wood—we tried this experiment out, with the enthusiastic co-operation of the Education Department, which meant the invaluable help of all the local schools. There was room, after the spinney had been cleared of old tyres, old iron, old junk and old stumps, for 40 new trees. It was at once obvious that the many hundreds of children could not each plant one. Each form could be allotted a tree, however, a wood-working class could carve the labels, and everybody could be invited to the ceremony. The weather, less enthusiastic, produced a chilly drizzle with an edgy wind behind it, but what child intent on a new play minds a trifle of that kind? Not on Bonfire Night, nor on Planting Afternoon. The planting was done by the gardeners from the Parks, the "few words" were launched on the wind, the labels were tied on, and everyone trooped home to tea. One or two labels have since been removed—and replaced—and the trees are growing.

So this experiment is to be tried on other estates, and varied to suit the district. The estate which won the Probation Officer's approval has a grim appearance under December slush—as do most places. It is hoped to use some of the empty awkward plots of ground, potential rubbish tips, as a rough playground for some of the younger toughs who have rejected out of hand the flat dull place which was designed for them.

They prefer an irregular surface abounding in brick-ends and other possibilities for the fuller life. On the flat there may be a gardeners' hut, and finally we hope to have some shrubs and trees planted by the children, to grow with them in beauty and strength and link each to other where they may both belong.

NEWS OF THE UNION

AS announced in a recent Inquirer a Commission has been appointed to study the social implications of our free religious faith.

Papers are being prepared on the following themes: The responsibility of men and women to each other and to God; Men and women in Society; Men and women at home; Men and women away from home; Men and women in special need.

Members of the Commission are Rev. J. W. Dyer (Chairman), Revs. R. V. Holt, E. G. Lee, R. W. Sorensen, Arthur Peacock, Sidney Spencer, L. A. Garrard, Mrs. Crosskey, Dr. Elsa Walters and P. M. Oliver, Esq.

The Commission will meet at Manchester College immediately after Easter. It is hoped that a number of other Unitarians with specialised knowledge will participate in the consideration of the respective papers. It is planned to arrange for their subsequent publication.

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Church secretaries will have received a circular in which information is requested concerning links local Unitarian churches and their members have with local social service work.

The information is sought primarily for a memorandum the Union is submitting to the Social Responsibility Department of the British Council of Churches.

We are all conversant with the contribution to social progress made in the past by Unitarians. It will be valuable for our own movement today to possess up-to-date information of what our people are doing in fields of social action.

Secretaries will help the work considerably by returning their reports as soon as possible.

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In association with the London District and South Eastern Provincial Assembly, the Union held a very successful one-day school in London when Principal Raymond Holt spoke on "The Challenge of Marxism."

Mr. Holt has also spoken on this subject at Aberdeen, Manchester and Sevenoaks. There is indication that Mr. Holt's services in this connection have done much to clarify Unitarian thinking on this challenging contemporary problem.

Lastly, Unitarians are reminded individual membership of the Union for Social Service costs 2s. 6d. per annum. Churches may affiliate on payment of 5s. per annum.

In view of the important developments in the Union's work in 1953 the Committee appeals for more generous financial support.

Further details may be had from the Hon. Secretary, Rev. Arthur Peacock, 55 Ellerton Road, London, S.W.18.

Dr. A. L. Agnew

Dr. A. L. Agnew, minister of All Souls' Church, Belfast, has been awarded the O.B.E. in the Queen's New Year Honours List.

THE SYLLABUS OF FAITH

Will groups who have been studying the above in recent issues please note that their findings should be sent to the Editor not later than January 17.

It is suggested that groups wishing to continue can find ample material in this Supplement.

The Editor is always pleased to hear of the findings of the groups.

CHRISTIAN CONVERTS

By John Rowland

PEOPLE belonging to what may be called the irreligious fringe in our time tend to disregard one increasingly important fact in the recent development of thought. I refer to the fact that there is a definite intellectual traffic towards Christianity from other attitudes of mind, and that this traffic is no longer (as it was until comparatively recent years) merely towards the Roman Catholic Church. Two books which I have just been reading exemplify this very markedly. They are Dr. C. E. M. Joad's *The Recovery of Belief* (Faber, 15s.) and Mr. Victor Gollancz's *My Dear Timothy* (Gollancz, 12s. 6d.).

On the surface, nothing could be more striking than the difference between the two books. Dr. Joad has set out to provide a philosophy of the Christian religion which shall be acceptable to the sceptically-minded modern; his book is, like all his books, closely and systematically argued, with the detail of the argument set out in such a way that the logical reader is led on from one proposition to another with almost the inevitability of the mathematician. The book, while clearly owing much to the personal feelings of its writer, is nonetheless written in a calm and impersonal way.

Mr. Gollancz, on the other hand, is intensely autobiographical. His book is ostensibly a long personal letter,

THE INQUIRER

IN the autumn of last year we launched a scheme for the distribution of specimen copies of the *Inquirer* amongst congregations and Sunday Schools, with a view to increasing the permanent circulation.

The results have been encouraging and we bring the scheme before our readers again.

It is as follows:

1. For four Sundays we are willing to send to your congregation, free of charge, enough marked specimen copies of the *Inquirer* (the then current issue) to ensure that each member of your congregation, or adult Sunday School, can receive one on each Sunday.

2. With these we will send attractive posters which can be displayed in the vestibule or at any other suitable position.

3. We will send a short descriptive announcement and appeal that can be read from the pulpit or from any other place.

Ministers, you can help by initiating the scheme in your congregations. Secretaries, you can help by bringing the matter before your committees. "Friends of the *Inquirer*," those loyal members, who every Sunday undertake our distribution, you can help by taking up the scheme.

Write to us for further particulars or fill up the form below.

Please send us for four Sundays _____ specimen copies of the *Inquirer* for distribution to the _____ Congregation, together with posters and written appeal.

Signed _____

Please send to _____

Address _____

Send this form to The Editor, The *Inquirer*, 14 Gordon Square, London, W.C.1.

addressed to his grandson. It is a wandering, untidy, almost shapeless book, expressing its author's individual reaction to many things. It jumps about in time from childhood to the present day. The reader feels that Mr. Gollancz has set down what he feels with a really passionate interest in making his feelings, his crusade for his conception of truth, emotionally gripping.

The two books, then, are completely different in style, in method, in approach. And why are they to be taken together? As I see it, for one reason, and for one reason alone. Dr. Joad was the typical product of the twentieth century, the thoughtful (if sometimes wistful) agnostic; Mr. Gollancz was that curious hangover from the past, the completely orthodox Jew—or, at any rate, he came from a family which adhered to Jewish orthodoxy. And yet both of them, impelled by a sense of the urgency of many of our modern problems, have come to see the value and the importance of the Christian outlook. Both of them appreciate that they may not carry with them in this new attitude to life those who shared their former ideas; but both of them realise that if our world is ever to become sane, ever to get, as we say, on to an even keel, a change of heart among men is needful, and that change of heart can be brought about only by an acceptance of the spiritual background of life.

Readers of these columns will probably not agree with the whole of either of these books. Dr. Joad has gone further to the theological right wing, so to speak, than many of us would be prepared to do. He has, indeed, become a communicant of the Anglican Church. In consequence, his assessment of the philosophy of the Christian is fairly heavily weighted on the side of orthodoxy. "Religion," he says, "is first and foremost a statement of belief; it is a creed." Those of us who belong to more liberal branches of the Christian Church would not agree.

Mr. Gollancz is probably nearer to our point of view in his analysis of the events of the Gospel narrative. He says:

"Christ's whole life was a sacrifice which takes away sin in the only way in which sin can really be taken away, and that is by making the sinner actually better. The insistence of popular religious teaching upon the atoning efficiency of Christ's death loses all ethical value in proportion as it isolates and disconnects the atoning efficiency of that death from the saving influence of Christ's life, His teaching, His character."

The resemblances between Dr. Joad and Mr. Gollancz are, however, more important than their differences. It is clear, in this year of our era, that there are more and more men who are coming around to a Christian point of view. Whether in the past they were agnostics or Jews, whether in the present they are Unitarians or Anglicans, seems to me (here I speak merely for myself, though I hope I shall carry at any rate some of my readers with me) less important than the fact that they have come to see that Christianity as an indefinable mixture of ethics and of belief in the moral law is something of value and importance here and now. Dr. Joad's "restatement of Christian philosophy," and Mr. Gollancz's autobiographical letter therefore have a very real and a very heartening message for everyone who has looked with distaste and disgust on the increasing materialism of recent years.

CORRESPONDENCE

Letters should be addressed to the Editor, "The *Inquirer*," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Firmly bound—ever free"

Sir,—Longfellow's phrase is the language of poetry and it is notorious that such language, edifying though it is, cannot always be taken literally and logically. We tacitly admit this when confronted with the poetic language of Our Lord: "my yoke is easy." Few of us find it easy to love our enemies, for instance; but it may well be believed that in many respects the yoke of Christ was easier than that of the Pharisees. With that admission, however, we have abandoned the universal for the comparative.

Let us be agreed that the abstract or general word "freedom" has several facets of meaning so far as popular usage is concerned.

Absolute freedom comprises both the freedom to do what you ought and the freedom to sin. Hence Rev. R. Jones's proposition, "Only he who is firmly bound can be forever free," must be treated as poetry, and only as poetry. For such a one, though he may be free from temptation and ability to sin—lucky he—is not absolutely free any longer. He does what he ought, and in his celestial state of communion with God he has no freedom to do otherwise. We creatures down below, on the other hand, are free, if freedom is not a delusion, both to do our duty or to sin instead.

My purpose in writing this letter is practical: there are sinister associations which reckon to profit not only from social upheaval but from mental confusion also. George Orwell summed up the latter in his amusing word "doublethink."

Let us, then, beware lest that noble word "freedom" go the way of "democracy" and in 1984 men believe that "slavery is freedom" and "peace is war."—Yours,

Glasgow.

H. David Ward.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NEWS FROM THE WEST

From our Western Correspondent

At the last meeting of the Western Union Committee in 1952, there was much discussion about repairs and renovations needed at Shepton Mallet and at Cheltenham. At Shepton Mallet there has been a real revival of interest, whilst Cheltenham can look back on a year of full activity, including a considerable number of special services, one of which was attended by the Mayor and the Borough Member. It is hoped that plans for the improvement of the premises at these two centres will be carried out without undue delay.

A special service at Lewin's Mead on the first Sunday in the New Year was attended by the Lord Mayor and members of the Loyal Order of the Moose. The congregation at Cirencester maintains its activities—a recent service was conducted by the Rev. L. A. Garrard. Cullompton had an inspiring day on the occasion of the minister's 26th anniversary. Topics for sermons advertised regularly at Moretonhampstead and Newton Abbot are always interesting—a typical example is the subject for the last Sunday in January, "The Supernormal." Among interesting topics considered by the Wednesday Meeting of the Plymouth Unitarian Circle was a Symposium by four of the children on "My Comic," which made the attentive elders wiser but not sadder. At the Torquay Women's League, Mr. G. W. Shipway spoke from his rich fund of experience of life in China.

Final results of sales, etc., include Torquay (£50), Bath (£100), and Trowbridge (over £100).

There was an encouraging attendance of nearly 70 people at the Old Meeting, Sidmouth, on January 2, for the Induction of the Rev. W. C. Newton. The service was conducted by the Rev. John Kieley, who gave the charge to the minister, whilst the charge to the congregation was given by the Rev. G. Randall Jones. The Rev. W. C. Newton suitably responded. Following tea, there was a Welcome Meeting, at which good wishes were expressed by many speakers, including the Rev. John Kieley on behalf of the G.A. and Mr. N. D. Blake and the Rev. G. Randall Jones on behalf of the District Association.

The initiative of the Plymouth congregation in forming the "South Devon Unitarian Conference" has aroused a spirit of emulation, and plans are being made to form a similar conference for the congregations in and around Bristol. The 1953 Western Union Assembly will be at Exeter on Saturday, May 16, and the preacher of the Annual Sermon will be the Rev. C. G. Toome. The Western Ministers' Conference will be at Penscot, June 15-18. Under the auspices of the Hibbert Trustees, a series of three Junior Hibbert Lectures will be held in the Western Area, at Sherborne School, during the Summer Term of 1953.

Altrincham: The 80th anniversary of the present chapel was celebrated on the Sunday before Christmas. The chapel was in use for the first time after re-decoration, and the introduction of a turquoise blue for the walls of the chancel and the making of a new frontal for

the communion table in blue brocade with silver trimmings have brought out the colours in the stained-glass windows with good effect. £86 towards the estimated cost of £150 had already been raised, and gift envelopes brought on the anniversary day amounted to a further £42. A carol party, 29 strong, went round the town on the evening of the 23, led by the organist and minister, and in four hours sang in 29 places and collected over 12 guineas for the decorations fund, bringing it to within £10 of the target. At the evening service on the anniversary day, an address was given by Mr. P. M. Oliver, C.B.E., and the minister presented a book on modern artists to Mr. Herbert Jones, of the firm of George Jones & Son, of Pendleton, with the thanks of the congregation for the thoughtfulness and care with which the decorations had been carried out. The new frontal was made by Mrs. Street, secretary of the Women's League, and the cost defrayed by Mr. Arthur Critchley, Group Scoutmaster of the 5th Altrincham (Dunham Road Chapel) Scout Group.

Gorton: Brookfield Church: The Rev. Fred Cottier preached his farewell sermons on Sunday, December 28. The church was comfortably filled at the evening service and, as a tribute to their chaplain, the Boys' Brigade and the Girl Guides attended both services. Mr. Cottier, in his addresses, recalled many of the outstanding occasions of his thirty-two years' ministry at the church.

Following the service, the Trustees' secretary, Mr. C. K. Robinson, spoke of the steps being taken to appoint a new minister.

London: Stratford: The Rev. W. C. Newton concluded his ministry of over seven years on Sunday, December 28.

On the previous Monday evening, a social gathering was held to bid farewell to him and Mrs. Newton, prior to their departure to Sidmouth. On behalf of the congregation, Mr. J. B. Trickle presented Mr. Newton with a cheque as a token of their gratitude and esteem. Mrs. Newton was presented with a bouquet of flowers, with best wishes for the future.

Liverpool: Toxteth: An unusual scene was witnessed at the Ancient Chapel of Toxteth on Saturday, January 3, when the Rev. Dr. Tindall was inducted to the charge of the chapel. Seating accommodation was quickly appropriated, and chairs were placed at points of vantage for the thronging worshippers. A bus load of Yorkshire folk, members of Dr. Tindall's former church at Stanington, doubtless swelled what would still have been a large congregation.

In giving the charge to the minister-elect, the Rev. Dr. Herbert McLachlan said it was two and twenty years since he first gave Dr. Tindall the charge to the ministry, for which he had been a diligent and promising student. Now he had come to that Ancient Chapel of their faith, which had never held a denominational name.

Dr. McLachlan strongly commended "Hymns of Worship" to the congregation; a book, he said, "hardly known to our own people." Did we ever sit down and read it carefully and quietly? A learned man, who had passed years in India, once remarked, regarding the Mohammedans, that we had the same kind of people in England, but here they were called Unitarians! A perusal of our hymn book soon showed him his mistake. He hoped Dr. Tindall's congregation would study their hymn book and tell the minister their preferences.

Dr. Tindall declared he had come as their minister, a Christian minister, without any qualifications and he had lately been very disturbed by the apparent attempt on the part of some of their leaders to undermine their heritage. He himself hoped in his ministry to help the young people and to minister to the old.

At a welcome meeting later in the church hall, Mr. W. E. Oates, J.P., announced a letter from Dr. Tindall's predecessor, the Rev. L. A. Garrard, who hoped under Dr. Tindall the chapel might go on from strength. Welcome speeches were also made by Miss C. E. Herdman, on behalf of chapel activities, Mr. Kenneth Cook, J.P. (senior officer of the chapel), the Rev. Duncan P. Stewart, for the Liverpool District Missionary Association of which he is president, Rev. Eric Shirvell Price (Ullet Rd.), and the Rev. G. P. Breeze, of the neighbouring Congregational Church at Toxteth. Mr. Breeze said it was a tradition his own church was a kind of step-daughter to the Ancient Chapel, for the original church had split in days long gone by, the more orthodox section being now represented by the church to which he himself ministered. It had been said that the great Dr. Raffles, along with some of his deacons, arrived one Sunday morning to take possession of the Ancient Chapel, but finding a minister in possession of the pulpit, they departed sadly but peaceably with their carriage and pair. Since then no attempt had been made to invade the Ancient Chapel's precincts. Mr. Charles Porter, a friendly neighbour of the chapel, joined heartily in good wishes to Dr. and Mrs. Tindall. Dr. and Mrs. Tindall responded cordially.

Lye: At a special Christmas service on December 21, a Nativity play, "The Road to Bethlehem," was performed by scholars of the

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 11, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GELL
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
 ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, —
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. J. McLACHLAN
 BESSLES GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
 BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIRKENHEAD, Unitarian Church, Beasborough Road, 6.30, Rev. EDGAR W. HILL
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Wesley Road Church, and Hurst Street Mission, Small Heath
 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
 BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Linca), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
 BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
 BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. O. DEAKIN
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. ROBERT H. WILLIAMSON
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON
 CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
 CHORWENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TOWN
 COBLENZ, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITMAN
 CREWS, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
 CREWESBORO, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
 DEAN ROW, 10.45, Rev. E. E. WHOLEY, SYDAL, 6.30, Rev. E. E. WHOLEY
 DENTON, Wilson Street Chapel, 11 and 6.30, Rev. JOHN GILL
 DERRY, Friar Gate Unitarian Chapel, 6.30, —
 DITCHLING, Old Meeting House, 10.45, No Service
 DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
 DOWRY, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSON
 DUKINGHOLD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVINER
 EDDY, George's Chapel, South St., 6.30, Supply
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
 GLOSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. C. WOODFORD
 GULDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISE HILTON
 HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. F. HANSON
 HORMHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
 HUDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
 HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHELPS
 ILE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11, Mrs. E. A. DUCKWORTH, 6.30, Supply
 KNUXTON, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORRIS
 KINGSBURY, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
 LEICESTER, Northborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MASON
 LEICHTWORTH, Victoria Hall, Gernon Walk, 11, Mrs. E. SAVAGE
 LEWIS, Watling Chapel, 11, Dr. H. W. STEPHENSON
 LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. KERRALL
 LIVERPOOL, Ancient Chapel of Testoth, 11 and 6.30, Dr. P. N. TINDALL
 LIVERPOOL, Beebe Free Church, 6.30, —
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURPHY
 LIVERPOOL, GARRICK Chapel, 11, Rev. DUNCAN P. STEWART
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GILLAND
 LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
 LIVERPOOL, Ulster Road, 11, Rev. E. SHEVILL PRICE, 6.30, Dr. S. J. KENNETT
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. N. J. TRAPE
 LONDON, Bristol, Ebbw Road, 11, Dr. MORTIMER ROWE
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BELLAIRTYNE
 LONDON, Fount Green, Upton Lane, 6.30, Mr. J. J. GORING
 LONDON, Golden Lane, 11 and 6.30, Rev. JOHN CROFT
 LONDON, Hackney, New Ground Free Church, Chelsea Place, 6.30, —
 LONDON, Haverhill, Randsby Hill, 11, Rev. E. G. LEE
 LONDON, Highgate Hill Unitarian Church, 11, Rev. JOHN KELLY
 LONDON, Wood High Road, 6.30, Rev. JOHN KELLY
 LONDON, Millington Unitarian Church, Upper Street, Foston Hall, 7, Rev. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Quaker Road, 11, Rev. V. FOX
 LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. J. W. DUNNELL
 LONDON, Leytonstone, Lee Bridge Road, Kew Gardens, 6.30, Rev. G. E. HALL
 LONDON, Mountfort Street Church, Bedford Square, 6.30, Rev. J. W. DUNNELL
 LONDON, Richmond Free Church, Oswald Road, 11, Rev. G. E. HALL
 LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. JOHN WILSON
 LONDON, Temple Church, 28 Bell Street, Edgware Road, Services Suspended
 LONDON, Westminster, Unitarian Church, East Hill, 11, Rev. ARTHUR PRACORE
 (also 6.30 First Sunday in the Month)

LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
 LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. ERIC PUTIN
 LYTHAM ST. ANNES (Amsdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Student
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Failsforth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTRE
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALS
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
 MANCHESTER, Wythenshawe, Unitarian Church, Browley Road, Benchill, 6.30, Supply
 MANFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
 MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
 MORICAMBE (see Lancaster)
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
 MOSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDIC SHAW

NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
 NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
 NORTHAMPTON, Kettering Road Church, 11, Mr. JOHN LAW
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 OLDURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30, Rev. H. A. GORE
 OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADSTHAM, Netherthorpe Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndscroft Road, 11 and 6.30, Rev. E. H. KERSLEY
 POOL, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PINO
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALVIN WILLIAMS
 RINGWOOD, Hants, The Meeting House, 6.30, Rev. L. REDFERN
 ROCHEFORD, Blackwater Street, 10.30 and 6, Rev. W. BEER
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
 SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
 SHEFFIELD (Astercliffe), 6.30, Rev. G. S. WHITBY
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. G. S. WHITBY
 SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES
 SHEFFIELD, Upper Chapel, 11 and 6.30, —
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
 SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
 SOUTHEND-ON-SEA, Danby Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKTON-ON-TYNE, Wellington Street, 6.30, Supply
 STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROALIND LEE
 SWANSEA, Penarth Free Christian Meeting House, 11, Rev. B. VINEY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)

SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
 TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
 TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
 TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEI
 TONBRIDGE, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
 TOWNBRIDGE, Conisgate Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. ARTHUR PATTERSON
 WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
 WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
 WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. TRACHER
 WEST KIRBY, Brookfield Gardens, 6.30, Rev. A. D. WILLIAMS
 WHITBY, Flawgate Chapel, 6, Rev. W. T. WILKINS
 YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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ADLAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBBS
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANNE COMPTON
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JONES
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. JOHN A. CRANE
 WINNIPEG, First Federal Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETERSEN

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnelly Road, 11 and 7, Rev. E. H. MORRIS
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CAPE TOWN, West Street, 11, Sunday School, 7, Service, Rev. MARGARET C. RAYNER

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Golden Wedding

EVERSHED-BEVAN—On January 7, 1903, at Princes Street Congregational Chapel, Gravesend, John James Evershed, of Billingshurst, to Dorothy Millicent Bevan, of Gravesend. Presen address: 1 Daux Avenue, Billingshurst, Sussex.

Deaths

GRIFFIN, G. E.—Of 48 Culverley Road, Catford, at Lewisham Hospital on December 28.

RYAN—On December 31, 1952, in Oxford, Mary, widow of Dr. E. J. Ryan, late of Wheatley Hill, Durham, and mother of Ian and Ethne.

Pulpits Vacant

The following pulpits are at present vacant, and any minister desiring to have information concerning them should write direct to the secretary of the General Assembly and not to the church concerned:

Accrington, Blackley, Coventry, Chorley and Rivington, Derby and Belper, Dover, Exeter, Hinckley, Ilminster, Ipswich and Bury St. Edmunds; London: Stamford Street and Hampstead, Highgate and Welsh Congregation; Manchester: Brookfield, Wythenshawe, Pudsey and Wakefield, Rawtenstall, Stanington, Stockton; Wales: Cefn Coed and Merthyr Tydfil.

Sunday School in the soft light from candles and from fairy-lights on a Christmas tree. The scholars had been trained by Mr. A. E. Hill, Sunday School superintendent and organist, and by Mrs. G. Wakeman. Narrative and commentary were supplied by the minister, the Rev. L. Chandler, and Miss Nancy Stevens, as invisible voices. The choir sang an anthem: "In the fields with their flocks abiding."

On Christmas morning, a united Free Church service was held in the Unitarian Chapel, conducted by the Rev. L. Chandler, the address being given by the Methodist minister, the Rev. W. Cass. Music was provided by the chapel organist and choir. An offertory was taken for the Refugee Fund of the World's Council of Churches.

G. E. Haycock

By the death of Mr. G. E. Haycock on Sunday, December 7, two days after his 78th birthday, the Old Meeting House, Ditchling,

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has suffered the loss of its oldest surviving member. He sat on the church committee for many years, and since March 1951, had been chairman of the congregation, a post which he finally resigned only a few weeks before his death. His business experience and acumen made him a most useful supporter of the chapel. He did much splendid work on local government bodies, being a member of the Parish Council for thirty years and four times elected chairman. His continuing energy through the last few years of failing powers won our admiration, and our sympathy goes forth to his niece, Miss Nora Haycock, whose unselfish patience and devotion did so much to make his last years happy.

The Cremation Service took place at the Downs Crematorium, Brighton, on Thursday, December 11, and was conducted by the Rev. Dr. Stephenson, of Lewes. H.K.W.

Ernest J. Stevens

The death occurred on November 23 of Mr. Ernest J. Stevens, one of the oldest members of All Souls' Church, Golders Green. He was a member of the congregation when it met at Weech Road, West Hampstead, and served on the committee and as an officer prior to the opening of the present building in Hoop Lane, Golders Green, in 1925. His service on the committee was almost continuous up to the time of his death. He was most regular in his attendances at the services. A quiet and modest man, he was always ready to give all the practical assistance he could in helping to maintain the buildings and in looking after the garden. His loyalty to the church, which he so generously supported, was unswerving. The funeral service, which was held at the church and at Golders Green Crematorium on November 28, was conducted by the minister, the Rev. John Croft. J.C.

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